

REPORT

NATIVE PAPERS

ON

FOR THE

Week ending the 23rd July 1898.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communications, including canals and irrigation—	
Nil.		A bad road in a village in the 24-Parganas district	670
II.—HOME ADMINISTRATION.		The booking office at the Goalundo station	ib.
		Railway thefts	ib.
(a)—Police—		(h)—General—	
Indecent pictures and engravings in temples and cars	665	The first plague case in Calcutta	671
Exclusion of Bengalis from the higher police service examination	ib.	The Lieutenant-Governor's visit to plague patients	ib.
A complaint against a military officer	ib.	The cause of certain difficulties of the Government	ib.
The Jahanabad police	ib.	Plague hunting and plague expenditure	ib.
Oppressive collection of the chaukidari tax in the Khulna district	ib.	The Sub-Registrar of Berhampore	672
(b)—Working of the Courts—		"Where is plague?"	ib.
The <i>Hitavadi</i> on the Manager of the Chittagong Wards' Estates	ib.	Plague patients who are discharged as cured	673
The Mymensingh jury list	ib.	A plague cartoon	ib.
The amla of the road-cess department of the Mymensingh Collectorate	666	Sir John Woodburn in the plague	ib.
Delay in paying Batwara Amins in the Mymensingh district	ib.	Postal communication during the floods in Bankura	674
The <i>Hitavadi</i> 's charges against the Manager of the Chittagong Wards' Estates	ib.	The Special Sub-Registrarship of Bankura town	ib.
A Munsif's delay in delivering judgment	ib.	Effect of Sir John Woodburn's return to Calcutta	ib.
The trial of the Barrackpore murder case	ib.	The plague doctors	ib.
Mr. Adie, Assistant Magistrate of Murshidabad	ib.	The Sanitary Commissioner on the plague in Calcutta	ib.
Two years' imprisonment for making a fun	ib.	Sir John Woodburn in the plague	675
The Barrackpore case and its nature	667	III.—LEGISLATIVE.	
(c)—Jails—		The Blue-book on the sedition law	ib.
Nil.		The Calcutta Municipal Bill	ib.
(d)—Education—		IV.—NATIVE STATES.	
The proposed curtailment of educational grants in Chittagong	ib.	Nil.	
The duties of the educational authorities in the plague	668	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Selection of examiners for the Middle English Examination	ib.	Distress in the Chittagong district	ib.
A matter connected with the Calcutta Madrassa	ib.	Recording of distress by the Chittagong police	676
The two Saraswat Samajes	669	Police version of the Chittagong distress	ib.
(e)—Local Self-Government and Municipal Administration—		State of cultivation in some parts of the Chittagong district	ib.
The Berhampore Municipality indulging in litigation	ib.	Distress in Chittagong	ib.
A ferry ghat in the Chittagong district	670	The floods in the Bankura district	679
A fatal accident at a ferry ghat	ib.	VI.—MISCELLANEOUS.	
A ferry complaint	ib.	The Bengali Vakil as a member of society	ib.
(f)—Questions affecting the land—		Works of public utility during Musalman rule	680
Nil.		Sedition in the <i>Indian Daily News</i>	681
		Mr. Thorburn's speech	682
		The Industrial Association	ib.
		URIA PAPERS.	
		Plague scare in Orissa	ib.
		The Cuttack police in the Chandan Jatra festival	ib.
		A plague meeting in Cuttack... ..	683
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	25,000	16th July, 1898.	
2	"Basumati" ...	Ditto	15,000	14th and 21st July, 1898.	
3	"Hitaishi" ...	Ditto	800	19th July, 1898.	
4	"Hitavadi" ...	Ditto	About 4,000	15th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600	15th ditto.	
6	"Samay" ...	Ditto	3,000		
7	"Sanjivani" ...	Ditto	3,000	16th ditto.	
8	"Som Prakash" ...	Ditto	1,000	18th ditto.	
9	"Sulabh Samachar" ...	Ditto	.....	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	200		
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	16th to 20th July, 1898.	
3	"Samvad Prabhakar" ...	Ditto	2,000		
4	"Samvad Purnachandrodaya"	Ditto	200	15th, 16th, 18th and 21st July, 1898.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	400		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000		
2	"Hindi Bangavasi" ...	Ditto	6,500	18th July, 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto	.....	12th to 16th, and 18th July, 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto	500	18th July, 1898.	
2	"Mefta-hur-safar" ...	Ditto	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	320	14th July, 1898.	
2	"General and Gauhariasfi"	Ditto	330	16th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto	.....	
BENGALI.					
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna	475	19th July, 1898.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura	572	16th July, 1898.	
2	"Burdwan Sanjivani" ...	Burdwan	240	12th ditto.	
3	"Chinsura Bartavaha" ...	Chinsura	400		
4	"Education Gazette" ...	Hooghly	1,350		
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	655	13th July, 1898.	
2	"Pratihar" ...	Ditto	603	15th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URIYA.						
<i>Weekly.</i>						
ORISSA DIVISION.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	19th and 26th May 1898	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150	19th and 25th ditto.		
3	"Uriya and Navasamvad" ...	Ditto ...	309	19th and 26th ditto.		
4	"Utkal Dipika" ...	Cuttack ...	400	14th and 21st ditto.		
HINDI.						
<i>Monthly.</i>						
1	"Bihar Bandhu" ...	Bankipur ...	About 600		This paper is not regularly published for want of type.	
<i>Weekly.</i>						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
<i>Weekly.</i>						
1	"Al Punch" ...	Bankipur ...	500	15th July, 1898.		
2	"Gaya Punch" ...	Gaya ...	400			
BENGALI.						
<i>Weekly.</i>						
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	13th July, 1898.		
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....	
HINDI.						
<i>Monthly.</i>						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....		
BENGALI.						
<i>Fortnightly.</i>						
1	"Faridpur Hitaishini" ...	Faridpur ...	755		This paper is not regularly published for want of type.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315	13th July, 1898.		
<i>Weekly.</i>						
1	"Barisal Hitaishi" ...	Barisal ...	300	10th July, 1898.		
2	"Charu Mihir" ...	Mymensingh ...	900	11th ditto.		
3	"Dacca Prakash" ...	Dacca ...	2,400	17th ditto.		
4	"Sanjay" ...	Faridpur ...	.....	15th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	16th ditto.		
ENGLISH AND BENGALI.						
<i>Weekly.</i>						
1	"Dacca Gazette" ...	Dacca ...	500	18th ditto.		
BENGALI.						
<i>Fortnightly.</i>						
1	"Tripura Hitaishi" ...	Comilla ...	450	2nd fortnight of Ashar, 1305 B.S.		
<i>Weekly.</i>						
1	"Jyoti" ...	Chittagong ...	.....	14th July, 1898.	
2	"Sansodhini" ...	Ditto ...	120	6th and 13th July, 1898.		
BENGALI.						
<i>Fortnightly.</i>						
1	"Paridarsak" ...	Sylhet ...	.....		
2	"Silchar" ...	Silchar, Cachar ...	340			

II.—HOME ADMINISTRATION.

(a)—Police.

A CORRESPONDENT of the *Murshidabad Hitaishi* of the 13th July complains of the practice of painting or engraving indecent and obscene pictures on the walls of temples, on Rath cars, etc., and refers to the Rath car of Kumar Devendra Narayan Ray at Kunjaghata in the Murshidabad district, the lowest section of which is covered with the most indecent pictures.

MURSHIDABAD
HITAISHI,
July 13th, 1898.

2. The *Hitavadi* of the 15th July writes that in the *Calcutta Gazette* have been published the rules for the examination of candidates for admission to higher posts in the police service in Bengal and Assam. According to these rules, the candidate who will occupy the first place in the examination will be appointed a probationer Assistant Police Superintendent. Why have Bengalis been excluded from this examination? If the Bengali possesses the necessary ability he will occupy the highest place. If it is the object of the authorities to get the best qualified men for the posts, why this invidious distinction of colour?

HITAVADI,
July 15th, 1898.

3. The same paper complains of the conduct of Mr. Lubbock who, says the writer, is a young military officer. He owes money to Messrs. Watts and Company, shoe-makers, who sent him their bill at Simla through a peon. A complaint against a military officer. The peon presented the bill, but Mr. Lubbock did not pay, whereupon the peon asked him to return the bill. This disturbed the equanimity of the military officer and he thrashed the peon and pushed him down the staircase. The poor man came down insensible. He now lies in the hospital, but is gradually recovering. The writer does not know what has been done to Mr. Lubbock, but it will be a great discredit to the Government if the European offender is allowed to escape scotfree even when the Viceroy is staying at Simla.

HITAVADI.

4. The Jahanabad correspondent of the *Behar Herald*, writes the same paper, says that on the 1st July last a boat capsized at the Jahanabad ferry ghat in the Hooghly district with the result that many of the passengers were drowned. The accident took place at 8 A.M., but the police appeared on the scene at 5 P.M. The Jahanabad police has no doubt shown praiseworthy expedition in this case.

HITAVADI.

5. A correspondent of the same paper complains of oppression in connection with the collection of the chaukidari tax in Baruipara in the Khulna district. The tax-collectors are even going the length of seizing movable property in the absence of the occupiers of houses. The other day the *chaukidar* and the *panchayet* went to a house when a woman was cooking her food. They entered the kitchen and forcibly took away a *lota* from the woman's hands. It was no doubt great oppression to touch the person of a woman in this way. The authorities are requested to take pity upon the villagers.

HITAVADI.

(b)—Working of the Courts.

6. The *Sansodhini* of the 6th July has the following:—

The *Hitavadi* on the Manager of the Chittagong wards' estates.

The *Hitavadi* raised some questions in its article on the Manager of the Chittagong Wards' Estates (see Report on Native Papers for week ending 18th June 1898, paragraph 9). A reply to these questions was sent to the editor of that paper for publication, but he has not seen his way to publishing it. There are two sides to every question, and both the sides ought to be presented to the public, so that they may be in a position to judge for themselves. By not publishing the contradiction, the editor of the *Hitavadi* has proved himself not to be an impartial critic. He has appeared on the scene simply to injure Rai Kailas Chandra Das Bahadur. The Government as well as the public will rate the criticisms of a selfish and professional traducer at their true worth. As for Kailas Babu, he treats such criticisms as the ravings of a mad man.

SANSODHINI,
July 6th, 1898.

7. Sessions Judges have often to make references to the High Court in cases in which they disagree with the jury; and this, the *Charu Mihir* of the 11th July thinks, is

The Mymensingh jury list.

CHARU MIHIR,
July 11th, 1898.

owing to the jury list not including qualified persons. Most of those who are now serving as jurors are unable to weigh evidence.

CHARU MIHIR,
July 11th, 1898.

8. The same paper invites the attention of the Road-Cess Deputy Collector of Mymensingh to the conduct of his *amla*, which is causing great inconvenience to the people. While a joint owner of an estate does not, even by paying his share of the cess, escape the risk of a certificate being issued against him, his defaulting co-sharer does not perhaps run any such risk through the favour of the *amla*.

9. The Batwara Amins of the Mymensingh Collectorate, says the same paper, do not get their small salaries regularly, though *batwara* parties are very often made to deposit their salaries in advance. Great is therefore their distress. In September last, several *amins* made an application to the District Magistrate, Mr. Harris, for their salaries, the same having accumulated for years, but it was returned on the ground of its not having been forwarded through the Batwara Deputy Collector. The applicants submitted another application through the Deputy Collector, in which mention was made of their sufferings during the recent famine. Mr. Harris sent the application to the Deputy Collector for report. Nearly a year has elapsed since then, but no report has yet been submitted. The Batwara Amins have not received their salaries, though nearly the whole of the *batwara* expenses have been realised, and though it is laid down in the Batwara Resolution of the Board of Revenue, No. 1892A., dated 18th December 1896, that Deputy Collectors should check the work of the *amins* and pay them within a year. The Deputy Collector in this case is said to have assured the *amins* that he would settle the question of their payment within 10 or 12 days after the last *puja* vacation. Mr. Roe, the present Collector of Mymensingh, should look into the matter himself and order the payment of the money due to the *amins*.

SANSODHINI,
July 13th, 1898.

10. The *Sansodhini* of the 13th July publishes an article replying to the *Hitavadi's* charges against Rai Kailas Chandra Das Bahadur, Manager under the Chittagong Court of Wards.

JYOTI,
July 14th, 1898.

11. A correspondent complains in the *Jyoti* of the 14th July that in an ordinary money suit instituted last year by one Raj Chandra Ghosh, against Nabin Chandra Das, a *muharrir* of Cox's Bazar khas mahal, the Munsif of Cox's Bazar took three months to deliver judgment. The hearing was finished on the 5th April and judgment given on the 30th June.

HITAVADI,
July 15th, 1898.

12. The trial of the Barrackpore murder case, writes the *Hitavadi* of the 15th July, is going on in the Sessions of the Calcutta High Court. Mr. Justice Jenkins presided over the Sessions and tried all the cases excepting the Barrackpore murder case, which alone is being tried by the Chief Justice. Speculation is rife as to why Mr. Justice Jenkins has not been allowed to try this case. Will the Chief Justice let the public know why he has made this arrangement? Was there no chance of justice being done in the case if it was tried by Mr. Justice Jenkins?

HITAVADI.

13. The same paper has the following with reference to a motion for the transfer of the case against Rakhal Chandra Singh and others from the file of Mr. Adie, Assistant Magistrate of Murshidabad:—

Mr. Adie, Assistant Magistrate of Murshidabad.

We ask the Government to direct its attention to this matter. The Government ought to so arrange that an incompetent man like Mr. Adie may not be entrusted with the trial of any but the most trifling offences, and that the higher authorities may keep a strict watch over his doings. People will not consider themselves safe and secure, if Magistrates like Mr. Adie, are invested with superior powers.

BANGAVARI,
July 16th, 1898.

14. It is published in the *Amrita Bazar Patrika*, writes the *Bangavari* of the 16th July, that in Pargandaria, a village in the Dacca district, a man masqueraded as an inoculator during the Chaitra Sankranti festival. This mas-

Two years' imprisonment for making a fun.

querade frightened the female members of a gentleman's family and there was a hubbub in the village. The masquerader was severely reprimanded, and all was calm and quiet again. An old woman, however, prosecuted the man at the instigation of some evil-minded people, and he was sentenced by the Joint-Magistrate to two years' rigorous imprisonment. The Joint-Magistrate admitted that the accused meant only fun, but said that it was necessary to punish him for a fun which was likely to create, or which, as in this instance, did create, a panic. The District Judge, on appeal, upheld the decision of the lower Court, though himself admitting that nothing more than fun was intended. He has, however, advised the accused to move the High Court. Now, how will the accused explain his offence to his fellow prisoners in jail and how will he console his own mind? Others go to jail for theft, or murder, or forgery, but he is going to jail for making a fun. When his term of imprisonment for this strange and unheard of offence will be over, will he not lose his faith in and respect for British justice? An innocent villager as he is, he will, thanks to the manner in which the law is administered, come out of the jail a fiend (*pisach*), hating society as well the Government.

15. The *Hitaishi* of the 19th July has the following:—

The Barrackpore case and its nature.

What a stuff the spleen of the black native is! A gentle stroke from the English-made boots of the white man is enough to make it crack like a melon. The skin, too, of the black native is so thin that black bullets from the white hands of the white man are sure to penetrate it. Of examples there are many, and such occurrences take place almost every day. Even the most sensitive minds have grown callous by witnessing and hearing of them. So that these trifling (!) incidents do not at all cause any surprise.

But the occurrence at Barrackpore has slightly agitated the people, for their stupidity is of no common order. What if Dr. Suresh Chandra Sarkar was a respectable gentleman of education and influence, what if he possessed great prestige and reputation among natives and Europeans, what if he was a leading man in his country and society? If the white gods of this *kali* age have with a violent blow dashed him to the ground and gratified their desire for a game of football with his grey-haired head, is it, after all, so very wrong a thing that they have done? The public have taken this so-called game of football in the light of a cruel deed and are extremely anxious to learn its details. Hence a full report of the case now being tried in the High Court is published elsewhere. We have a deep respect for and the fullest confidence in the able, experienced and impartial Chief Justice, and it is our firm conviction that the result of the trial will be such that it will be no longer necessary for justice-loving English newspapers like the 'New Age' to write in such a strain as the following:—"What a thrill would have run through a British audience had the incident related to Kurdish soldiery in Armenia!"

HITAISHI,
July 19th, 1898.

(d)—Education.

16. The *Sansodhini* of the 6th July writes as follows with reference to the proposed curtailment of educational grants in

The proposed curtailment of educational grants in Chittagong.

Chittagong:—

In Mr. Manisty's opinion, the District Board ought not to curtail its road expenditure in order to recoup the extraordinary expenditure (Rs. 60,000) which it had to incur on account of the late cyclone. He advises the Board to curtail its educational expenditure. We admit the correctness of Mr. Manisty's argument that the chief object of a District Board is to construct roads, and it should not curtail its expenditure on that account. But we say that educational expenditure should not be curtailed in such a way as to impair the efficiency of schools or impede the progress of education. Let the educational expenditure be curtailed, but let there also be a proportionate curtailment of expenditure on other heads. In our opinion, the grants to schools and pathshalas should not be curtailed. Let the curtailment of educational expenditure take the form of a stopping of the granting of rewards to school masters. No one has any claim to these rewards. The Government is not bound to grant them every year. These grants are also of an uncertain nature,

SANSODHINI,
July 6th, 1898.

and many tricks are played to secure them. Let these grants be stopped for this year and there will be a saving of Rs. 20,000. Even if the grants are partially stopped, there will be a saving of Rs. 15,000. The District Board has this year paid Rs. 13,000, which it borrowed from Babu Prasanna Kumar Rai, although there was no agreement to pay the amount this year. The District Board will therefore be justified in raising this amount by a loan. In this way, Rs. 28,000 is answered for. The Government may also be requested to contribute something. In this way the District Board will be able to answer for Rs. 30,000. As for the remaining Rs. 30,000, it may be obtained by making cuttailments in other departments of the District Board.

BURDWAN SANJIVANI,
July 12th, 1898.

17. The *Burdwan Sanjivani* of the 12th July has the following:—

The duties of the educational authorities in the plague.

The plague scare has thrown an obstacle in the way of the prosecution of their studies in Calcutta by the mufassal students. The mufassal people are hesitating to send their children to Calcutta, actuated as they are not only by the fear of plague, but also by the fear of the plague regulations, by the fear, that is, that their children will be removed to the plague hospital on suspicion of their falling ill. Mufassal students live in Calcutta in boarding-houses where they look after one another's health and convenience and depend upon mutual help and sympathy. There is a hostel in Calcutta called the Hindu Hostel. We do not know whether its inmates, when ill, will be segregated in a portion of the hostel building, or will be removed to a public plague hospital. Many mufassal students have got themselves admitted to mufassal colleges. To reassure them, arrangements should be made in the Hindu hostel as well as in other boarding-houses for home segregation. The Government can easily make such arrangements for the students of the Presidency College. As to the proprietors of the private colleges, they too, should make arrangements for the opening of private hospitals for the students of their colleges and thus saving them from all harassments and oppressions in connection with the plague.

HITAVADI,
July 15th, 1898.

18. A correspondent of the *Hitavadi* of the 15th July complains that the

Selection of examiners for the Middle-English Examination.

claims of the teachers of most schools are ignored in the appointment of examiners for the Middle-English Examination. It is said that in the appointment of examiners for this examination the claims of the teachers, especially of the head-masters and head-pandits of English schools, public as well as private, are carefully considered. If this is so, why out of the thirteen examiners for the last Middle-English Examination, as many as seven, were recruited from among teachers of schools in the Hooghly district only? Why did none of the examiners hail from Midnapore and Bankura? Are there no competent teachers in these two districts?

It also appears that in Chandrakona, Ghatal, Mahishadal and many other places head-pandits have been appointed examiners in Mathematics and Physical Science in preference to head-masters. Why is this so? Head-masters are expected to know these subjects better than head-pandits, and their claims ought not to be ignored. The claims of the head-master of the Ghatal School have been ignored, although that school has been passing students in the Entrance Examination with credit. Last year, it sent up twelve candidates, of whom eleven passed, one being placed in the first division and winning a junior scholarship of Rs. 10 a month. Even the second and fourth teachers of many schools have been appointed examiners, but the claims of the head-masters of the Ghatal and other schools have been ignored, although they have rendered good services to their schools. The teachers of aided schools are poorly paid. They have no pension, no increase of pay. Their pay is on the contrary liable to be reduced on the decrease in the income of the schools. Their claims should not be ignored in the appointment of examiners for the Middle-English Examination.

MIHIR-O-SUDHAKAR,
July 15th, 1898.

19. The *Mihir-o Sudhakar* of the 15th July writes as follows:—

A matter connected with the Calcutta Madrassa.

Maulvi Asadajjaman was appointed an assistant teacher in the Calcutta Madrassa, but he was required to teach Persian, a language in which he is not well versed. There are three Persian teachers in the Madrassa, and we fail to understand why a B.A. of the Calcutta University was required to teach Persian. In no high school are there more than three pandits. Why, then, are more than three teachers required in the Calcutta Madrassa to teach the second

language? For some reason or other, Maulvi Asadajjaman has not joined the Madrassa after the summer vacation, and a new man will most probably be soon appointed in his place. We shall be glad if care is taken to select for the post a man who possesses the best qualifications, who means to stick to the post, and who is somewhat advanced in years.

20. The *Saraswat Patra* of the 16th July has the following:—

SARASWAT PATRA,
July 16th, 1898.

The two *Saraswat Samajes*. A new *Saraswat Samaj* was formed; but it could neither understand itself nor make others understand which *Samaj* it was. To make this clear, it sought the protection of Rai Sahib Dinanath Sen, the late Inspector of Schools, Eastern Circle, who submitted an *ex-parte* report against the old *Samaj*. Relying on this report, the Director of Public Instruction made unfavourable remarks about the old *Samaj*. The new *Samaj* had these remarks translated with a little colouring here and there, and then circulated the translation widely. The old *Samaj* betrayed no such levity. It addressed a memorandum to the Director, in which the conclusions arrived at by Dina Babu were refuted. When the Director visited Dacca he granted interviews to both the parties, and asked the Divisional Commissioner to ascertain which of the two was the true *Saraswat Samaj* and to settle their differences. A few days after that the new *Samaj* noised it all round that though the Director had asked the Commissioner to make up the quarrel, he had not changed his former opinion. And it is now widely circulating a leaflet containing in Bengali only portions of the letter of the Commissioner to the Director and of that of the Director to the Commissioner. In this leaflet the Commissioner is represented as not expecting an amicable settlement, but the Commissioner's reasons for so thinking have not been given.

Again, in his letter referred to above, in which he is said to have adhered to his former decision, the Director accepted the suggestion of the Commissioner that there should be no interference with property, but this has been left out in the translation which the new *Samaj* is circulating.

(e)—*Local Self-Government and Municipal Administration.*

21. In reference to the case in which the Berhampore Municipality charged two employes with embezzlement, the *Murshidabad Hitaishi* of the 13th July has the following:—

MURSHIDABAD
HITAISHI,
July 13th, 1898.

The Berhampore Municipality indulging in litigation. It is clear from the disclosures made in this case that the municipal authorities do nothing and that municipal work is not done as required by the municipal law. No one regularly checked the accounts. The Chairman clearly said in his evidence that he had never looked into the accounts for which the Vice-Chairman was responsible. The Vice-Chairman was bound to check the accounts; but it was the Chairman's duty also. His work does not end with the mere signing of letters. As to the Vice-Chairman, did he minutely and carefully check and examine the accounts? Our idea is that no one did his work properly.

The outdoor work of the municipality is done equally badly. Can anybody tell us of a single road within municipal limits which is not a wreck of itself with fearful ruts and holes? In the rains the roads become almost impassable. Partial repair of roads has only made their condition worse, if possible. House-refuse is hardly removed, heaps of it lying on the roads for days together. All this is said to be due to a dearth of coolies and *mehters*. But why this dearth? Many people say that it is owing to an irregular payment of wages, due to insufficiency of funds. But why is the luxury of litigation allowed to carry off so much money, when roads are not repaired and many necessary works are left undone for want of funds. Should the municipal authorities do whatever they please with the rate-payers' money, because they have been invested with the power of spending it? The rate-payers pay rates in order that they may have good roads, well-flushed drains and clean privies. And they have a right to be dissatisfied if they do not get these and if large sums are wasted in useless litigation. Why was this case of embezzlement conducted at so much expense when the municipality was not at all a loser by it? At whose instance or *aid* was the prosecution started? It is also said that the present opportunity will be taken by some to patronise their

relatives and dependants. We had always an impression that no Municipal Commissioner was allowed to take payment for any work done for the municipality. We do not know if we are right; but here is an opportunity to test its truth or otherwise. Those who have a *zid* in this embezzlement case should pay its cost from their own pockets and not burden the poor municipality with it.

Jyoti,
July 14th, 1898.

22. The *Jyoti* of the 14th July complains that at the Chandkhali ferry ghat boats are required to pay toll at a higher rate than at either Shikalbaha or Boalkhali. The writer requests the District Board to enquire whether a uniform rate of toll does not obtain everywhere.

BURDWAN SANJIVANI,
July 12th, 1898.

23. The *Burdwan Sanjivani* of the 12th July writes that on the 8th July last one Isan Chandra Ray of Sakari, a village within the jurisdiction of the Khandaghosh thana in the Burdwan district, fell into the hold of the ferry boat in the Kashthagola ferry ghat on the Damodar and received injuries from which he died. The boat was wholly unfit for ferrying and the fatal accident was no doubt due to the negligence of the ferry contractor. The attention of the District Magistrate is drawn to the matter.

HITAVADI,
July 15th, 1898.

24. A correspondent of the *Hitavadi* of the 15th July complains of defective ferry arrangements in the Dēpara ferry ghat, Chirulia, Bagerhat subdivision, Khulna district. The ferry boat is an old dilapidated vessel, and passengers have often to row for themselves. The ferry contractor is sadly indifferent to the convenience of the passengers. The attention of the District Board is drawn to this.

(g)—*Railways and communications, including canals and irrigation.*

MIHIR-O-SUDHAKAR,
July 15th, 1898.

25. The *Mihir-o-Sudhakar* of the 15th July complains that the Baduria road, lying between Maslandapur on the Bengal Central Railway and Magra in the 24-Parganas district, is in a very bad condition. The road is not a metalled one and passes through paddy fields. During the rains it becomes almost impassable, and the sufferings of the passers-by are almost indescribable. Maslandapur is a centre of trade, and the Baduria road is the only thoroughfare through which the people of the neighbouring villages have to pass. The attention of the District Board is drawn to this.

SANJAY,
July 15th, 1898.

26. According to the *Sanjay* of the 15th July, booking arrangements similar to those at Howrah and Sealdah should be made at Goalundo for the convenience of passengers. The present arrangements are not satisfactory. First, second, intermediate and third class tickets are all sold at the same wicket. There is, therefore, a great rush of all classes of passengers who elbow one another to get nearer the wicket. The booking clerk, again, sometimes comes to the window only a few minutes before the departure of a train or steamer, and on such occasions many passengers fail to obtain tickets and are left behind. Either the booking office at Goalundo should be kept open day and night, or more wickets should be opened with additional men to serve the different classes of passengers. The station porters, too, ill-treat and insult passengers. They often drive the latter out of the flat. It is rather hard to believe that the porters ill-treat passengers without the tacit consent of their superiors on the station staff. The attention of the railway authorities is invited to these inconveniences of the passengers.

SANJIVANI,
July 16th, 1898.

27. The *Sanjivani* of the 16th July requests the Government to devise means for checking railway thefts. Whether under the goods or the parcel system no consignment is safe, and bags, bundles and boxes prove no protection for their contents. A gentleman sent home *balam* rice from Calcutta, but when the gunny was cut open it was found that the *balam* had been replaced by coarse rice, the seals, &c., looking as if not tampered with. In another case, some *Kataribhog* rice was sent from Dinajpur to Calcutta, but the bag was found half full of mustard seed. One Babu Prasanna Kumar Basu sent some valuables, clothes and utensils securely packed in a box, under double lock, from Calcutta to the Porabari

steamer ghat. The outward appearance of the box did not betray any sign of its having been tampered with; but valuables worth about Rs. 70 were missing from within. The railway authorities do not accept goods without a risk note duly signed, but they are quite unmindful of the thefts that take place.

(h)—General.

28. The *Tripura Hitaishi* for the 2nd fortnight of Ashar, 1305 B.S. says that the first place in the history of the plague in Calcutta has been taken by Iswar Chandra De, who died of the disease at Kapalitola. He was an inhabitant of the village Gokarna in the Tippera district and was so vile in character that his death has been a relief to his fellow-villagers. Iswar had suffered from bubo all his life, and when he died, it was perhaps that bubo which became "bubonic plague" in the *post-mortem* examination.

TRIPURA HITAIISHI,
2nd fortnight of
Ashar, 1305 B.S.

29. The *Burdwan Sanjivani* of the 12th July has the following:—

BURDWAN SANJIVANI,
July 12th, 1898.

The Lieutenant-Governor's visit
to plague patients.

Tuesday last the Lieutenant-Governor returned to Calcutta from Darjeeling. Next morning His Honour went to the Medical College Hospital to see the condition of the plague patients with his own eyes. The sky was clouded and the plague ward in the hospital was dark; still His Honour did not refrain from inspecting the plague patients. Dr. Harris, with a lantern, entered this blackhole, and the Lieutenant-Governor followed him. He stood near each bed and asked the patient how he felt, if he had any pain, and whether he came there of his own accord or not. When the patients came to know that it was the Lieutenant-Governor who was standing by their side and was sympathising with them, they felt a relief and forgot even the pain of death. The sweet words of their ruler poured, so to speak, nectar into their ears, and they forgot their separation from their family. Such is the influence of love and sympathy that the patients felt that the presence of their ruler was a protection even against plague. The Lieutenant-Governor did not care for his own safety and stood by his suffering subjects, consoling them in their distress. How many are there to whose lot it has fallen to see such a sight? Sir John Woodburn, you are a worthy representative of our kind mother, Empress Victoria. You have conquered the people of Bengal by love; they will sing your praise as long as they shall live; they will never forget your kindness.

30. The *Darussaltanat and Urdu Guide* of the 14th July has the following:—

DARUSSALTANAT AND
URDU GUIDE,
July 14th, 1898.

The cause of certain difficulties
of the Government.

The Government of India has of late encountered a series of difficulties. In enforcing the plague regulations it has come to understand its actual position at present. The cause of all the troubles which annoy the Government from time to time is the high-handedness of certain poorly-paid Government servants towards the Indian subjects of Her Majesty. These people have always been a disgrace to the Government. The present difficulty is largely due to the mischievous acts of these men. Being in direct communication with the subject people, they can render the latter material help, but they have proved notoriously cruel to them. As the ultimate result of the high-handedness of these officers, a feeling of unrest and alarm has spread all over the empire. It is, therefore, a duty incumbent upon the Government as well as upon respectable Indians to try to remove this feeling. The Government's duty is to check bribery and increase the salaries of their officers. It should consider how a man in receipt of a salary which was fixed when food-grains sold at 40 seers per rupee, can possibly meet his expenses now when food-grains sell at 10 seers per rupee. The duty of the respectable Indians is to be always ready to bring to light the misconduct of these officers.

31. The *Basumati* of the 14th July has the following:—

BASUMATI,
July 14th, 1898.

Plague hunting and plague expenditure.

The good intentions of Government in enforcing the plague regulations have been frustrated by the behaviour of the officers. The public belief is that those of Dr. Cook's subordinates who have been brought from Bombay are hunting out plague cases without examining them. These doctors seem to be

acting under the belief that they would fail in their duty if they did not show an increasing number of plague cases; and the vague answers given by the Chairman and the Health Officer to questions relating to the plague, put at some meetings of the Municipal Commissioners, have only strengthened the public belief. Though the Municipal Bill of our late Lieutenant-Governor has not yet been passed, the Officiating Chairman of the Corporation is still seeking, under colour of the plague, to curb the power of the Commissioners in the manner proposed in that Bill. He distinctly stated at a meeting of the Corporation that he had power to appoint plague officers and use municipal money without the sanction of the Commissioners.

Every farthing of the municipal fund is a drop of the rate-payers' blood. A sum of Rs. 30,000 is spent every month on the plague establishment, while in addition to the cost of erecting hospitals, Rs. 84,000 have been spent on plague-catching, so that the suspected patients have cost the municipality Rs. 500 each. The life-blood of the people is being spent like water. Such men as these plague doctors, however, do not mind this. They evidently think that if money be required Gauri Sen will pay it.

Yes, Gauri Sen is willing to pay, but he must see that his money will serve some useful purpose. He is loath to spend money for the purpose of catching or killing men, increasing the number of ambulances, and upsetting economy. We hope that Sir John Woodburn will take pity on his poor subjects, and by putting a stop to wasteful expenditure in the plague campaign save the helpless and timid people from the unjust attacks of the plague-hunters. Let only such men be employed on plague duty as are able to distinguish true cases of plague from suspected or imaginary cases. It would be better to have a few sympathetic and experienced doctors than to increase the number of cruel assailants. That Gauri Sen never hesitates to spend in a just cause is well known to Europeans.

PRATIKAR,
July 15th, 1898.

32. Babu Jnanopendra Mallick, B. A., writes in the *Pratihar* of the 15th July:—
The Sub-Registrar of Berhampore.

Everyone is perhaps aware of all that takes place in the local Sub-Registration office. The Sub-Registrar is a whimsical man. He always practises *zulm* on pleaders, mukhtars and parties. He once insulted Purna Babu, Kulada Babu, Abdul Aziz and other mukhtars. He does not also treat his subordinates well.

HITAVADI,
July 15th, 1898.

33. The *Hitavadi* of the 15th July has the following:—

"Where is plague?"

There has been no increase in the violence of plague in Calcutta. People have become disgusted with the discussion of the subject. Most of them have lost their patience. People feel it extremely tiresome to remain idle and without occupation and have therefore begun working again. Most of those who fled from Calcutta are coming back. All have lost their patience, except the heralds of plague, who are calmly and with inexhaustible patience searching for the disease. There is no increase in the number of deaths, the disease is not in every house, and its contagious character is not at all discernible. Such a plague as this has perhaps never been witnessed in the history of the world!

The public have not a particle of knowledge as to where plague is and where its dreadful form is to be seen. They see the waste of vast sums of money, they are passing their days in fear and anxiety, because efforts are being made to remedy an evil which has no existence, and also because they are subjected to various other harassments. The Bombay doctors have searched and searched and have become tired of searching. A strict watch is being maintained in the town in and out and in the burning and burial grounds. In spite of all this, however, there is no increase in the number of deaths from plague.

The Hon'ble Mr. Risley says that the Calcutta public are specially indebted to the Bombay doctors, because it is they who have done good to the people by approving of home segregation. We must, indeed, be grateful to the Bombay doctors for this service, but we are compelled to say that the fear of plague will not disappear from the town so long as they do not leave it. It is they and they alone whom we hear raising the cry of plague, which has thrown us into a panic and anxiety. But we do not know where plague is and where it is to be found. All must admit that even if real bubonic plague

has appeared in Calcutta, its contagious and dreadful character is not at all perceptible. The spending of lakhs of rupees, therefore, hurriedly and in a groundless panic is nothing but waste of money in the eye of the ignorant public.

It is not likely that any very great harm will be done to the Calcutta public if the doctors leave the town. Hospitals have been opened in many houses, but it is not known that patients have been lodged or are being treated in any of them. This being the case, it strikes us as strange that the authorities still hesitate to declare Calcutta free from plague. It is true that Sir John Woodburn having come to the town, the people have, to a large extent, regained their courage, and their fear has been allayed, but the old order of things will not reappear so long as the town is not declared free from plague.

It is said that the Bombay doctors have, in some instances, expressed their unwillingness to grant licenses (for home segregation) unless subscriptions (for ward hospitals) are paid, their object no doubt being the good of poor people. But it is superfluous to say that their conduct is blameworthy and very much disgusting to the public. However desirable it may be to open a hospital for the poor in every ward, it is not gentlemanly to threaten people into paying subscriptions. The doctors would not have surely acted in this way in the interest of the poor if they had known that people were applying for licenses for home segregation not from a fear of plague but to avoid removal to a public segregation hospital. The public would not have failed to support the opening of ward hospitals if they had thought that there was any likelihood of the poor people dying for want of a hospital. There are public hospitals, and if a patient has to be removed from his home to a hospital, it does not, in their opinion, matter much whether that hospital is situated within the ward or outside of it. This being the case, people cannot be openhanded in the payment of subscriptions, and it is not advisable to blame them for this.

One word more. The Lieutenant-Governor is touring round Calcutta and is allaying the fear of oppression. Let him as well declare the town free from plague and instil hope and courage into the heart of the public. It is misusing a word to call that disease plague which is neither widespread nor virulent.

34. In the opinion of the same paper, the authorities should publish the names and addresses of those plague patients who are being discharged from hospitals as cured. Many people, especially those belonging to the lower classes, labour under the impression that those who are removed to hospitals as plague patients never return. Do not the authorities think that they ought to remove this false impression or prejudice?

HITAVADI,
July 15th, 1898.

35. The same paper publishes a plague cartoon. A European is shown holding a wallet in one hand and a batch of papers in the other. On the wallet are written the words "টাকা দাও" (pay subscriptions); on the batch of papers is the word "license." Four Babus are shown either as paying or as about to pay subscriptions. The cartoon is headed—"Pay money first and take what you want." At the foot of the cartoon are these words—"License for a family hospital."

HITAVADI.

36. The *Mihir-o-Sudhakar* of the 15th July has the following:—
Language fails us in sufficiently thanking Sir John Woodburn in the John Woodburn, our Lieutenant-Governor. He has in this crisis acted really like a ruler and tried his best to redress the grievances of the people. Since his arrival from Darjeeling he has been personally inspecting the plague hospitals in Calcutta and has expressed his satisfaction with the management and arrangements of the private Musalman hospitals. It is our heartfelt wish that he may enjoy sound health and adorn the Bengal musnud. Even in this plague crisis, we have, under his rule, been left free and undisturbed in our enjoyment of our rights and privileges. We have no cause for discontent. Those who have read the plague controversy in the *Times* between Sir Bradford Leslie and Sir Alexander Mackenzie have no doubt clearly perceived that it would have gone hard with us if we had not been under the benign rule of a kind-hearted ruler like Sir John Woodburn.

MIHIR O-SUDHAKAR,
July 15th, 1898.

BANKURA DARPAN,
July 16th, 1898.

37. The *Bankura Darpan* of the 16th July complains that postal communication was stopped for two days in Bankura on account of the late floods. Bankura is thirty miles from Raniganj, and two rivers, the Damodar and the Gandheswari lie between the two places. Bankura is, however, thirty-two miles from Adra, a station on the Bengal-Nagpur Railway. Between Adra and Bankura lie the Dangra *khal*, which can be crossed in a boat and two other narrow *khas*, which can be bridged over. The Sadar ghât of the Dangra *khal* is still in the *khas* possession of the Government. It is a pity that there are no proper arrangements for the carrying of the Bankura *dâk* during the rains.

BANKURA DARPAN.

38. The same paper writes that Rai Bhuban Mohan Saha Bahadur, the just and popular Special Sub-Registrar of Bankura has been granted six months' leave without pay, and the Special Sub-Registrar of Dumka will act in his place. But is there none among the Rural Sub-Registrars in the Bankura district fit for this temporary occupation?

BANGAVASI,
July 16th, 1898.

39. The *Bangavasi* of the 16th July writes as follows:—
Immediately after his return to Calcutta Sir John Woodburn is going the round of the town. He has personally inspected the different plague hospitals, their management and their arrangements for the reception and treatment of patients. He has also inspected the conservancy arrangements in the different parts of the town. He has in fact minutely inspected every place from Sham Bazar to Bhawanipur and from Manicktala to the Kidderpore Docks. There can be no doubt that one and all have been glad to see the arbiter of their destinies and the chief of the officials touring through the town in this time of distress. Whether the plague regulations remain in force or are withdrawn, whether the plague rules are strictly or gently enforced, the Calcutta public will remain calm and quiet and fully reassured so long as an official like Sir John Woodburn rules over them. Let us say once more what we have said over and over again—let the law of the country be what it may, we shall be gratified if our ruler be affable, industrious and sympathetically disposed towards his subjects. We are really gratified to have a good ruler like Sir John Woodburn. May God bless him!

DAINIK-O-SAMACHAR
CHANDRIKA,
July 17th, 1898.

40. The *Hindoo Patriot*, says the *Dainik-o-Samachar Chandrika* of the 17th July, certifies that the plague doctors, who are now working in Calcutta, are graduates or licentiates of European Universities, with plague experience in Hong-Kong, Bombay and Poona, and have given their opinion in favour of house segregation. Now, what would have been the loss of Hong-Kong if these young men had not visited it? Where did they succeed in checking the spread of plague or in curing plague cases? Did they not remove to the Calcutta plague hospital a number of persons who got no symptoms of the disease whatever, and eight of whom had to be discharged from hospital? Does not this one fact raise doubts as to the Chinese and Indian experience of these Bombay doctors and as to their skill in detecting plague cases?

41. The *Hindoo Patriot* should answer this question. Why, again, has the plague doctor Mr. Stevens resigned his appointment?

DAINIK-O-SAMACHAR
CHANDRIKA.

42. According to Dr. Dyson, the Sanitary Commissioner for Bengal, says the same paper, there is real plague in Calcutta, and not simple fever attended with glandular swellings. But he would have done well not to have been so sure of the reality of plague in Calcutta. Can he prove his statement that, in simple fever attended with glandular swellings, people do not die in, say, 24 to 48 hours? He says that plague has not appeared anywhere else in Bengal, but in the mufassal some fatal cases of fever, similar to those that are taking place in Calcutta, have been known. Is the Sanitary Commissioner aware that in last winter, when Calcutta was free from plague, many people died of fever with glandular swellings within one or two days in Dantra and the Jahanabad subdivision in the Hooghly district?

43. Bengalis, says the *Pallivasi* of the 20th July, are fortunate in having Sir John Woodburn for their ruler. His Honour returned to Calcutta three weeks ago and has since been busy in collecting information about the plague. Everyone seems to have taken heart on his return. One shudders to think of the fate that would have overtaken Bengal if, during the plague scare, Sir John had not been at the head of the Local Government. Anyhow, the Bengalis owe it to the Lieutenant-Governor that they have not had to feel what a dreadful thing the plague is. It is said that His Honour will shortly visit Simla to confer with the Viceroy about the plague. If so, he will be able to convince His Excellency in Council that it is time for the withdrawal of the plague regulations. He has probably realised that there is no plague in Calcutta and that the doctors spoke of a few plague cases only on suspicion. It is not right to call that plague which has not spread even during these heavy rains.

PALLIVASI,
July 20th, 1898.

III.—LEGISLATIVE.

44. The *Hitavadi* of the 15th July complains that the blue-book on the sedition law, submitted by the Secretary of State to the House of Commons, is a very meagre one. It consists of the Sedition Act and the letters of the Viceroy and the Secretary of State. The memorials of the public associations in India, including the memorial of the Bengal Chamber of Commerce, do not find a place in it. The majority of the English public are ignorant of things Indian. Is not such an incomplete blue-book most likely to deceive them? It appears from the Secretary of State's letter published in the blue-book that he was the prime mover in the sedition legislation. It is superfluous to say that Lord George Hamilton praises Lord Elgin because he finds him to be of the same nature and temperament with him.

HITAVADI,
July 15th, 1898.

45. The *Mihir-o-Sudhakar* of the 15th July writes as follows:—
The Calcutta Municipal Bill will be soon brought up for discussion in the Bengal Legislative Council. It is our firm conviction that under Sir John Woodburn's rule, the Bill will not be passed without modifications. It is impossible that the Bill will not be passed. But if it is passed with modifications, the public will not materially suffer. It is our firm conviction that the Lieutenant-Governor has a due respect for public opinion.

MIHIR-O-SUDHAKAR,
July 15th, 1898.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

46. A correspondent of the *Sansodhini* of the 6th July complains of distress prevailing in Baraiali, five miles from Kalipur, within the jurisdiction of the Banskhali thana in the Chittagong district. The correspondent paid a visit to a starving family in this village, consisting of 12 or 14 persons, one of whom was suffering from cough, induced no doubt by want of food and clothing and proper accommodation. The correspondent is at present giving the family a *seer* of rice and half a *seer* of milk every day. The family have nothing to eat, and a thorough search discovered nothing but a small quantity of boiled rice and vegetables. Nothing is to be had by begging, and the family were no doubt living chiefly upon boiled vegetables. All the members of the family have been reduced to skeleton. Duta, a girl of 11 or 12, is suffering from a complication of diseases and is about to die. Her sister Raija, aged 13 or 14, is very much in the same condition. Nurjan, another girl, aged 23 or 24, has a child which has been reduced to skeleton for want of milk. Kader Bux, a boy of eight, is in a sorry plight. The male adults, tall figures, once robust, have become emaciated. They too, have nothing to eat. It is quite probable that there are many other starving families in the village.

SANSODHINI,
July 6th, 1898.

The editor makes the following observations with reference to the above:—

Soon after the late cyclone we said that the *chita* rice would not last till the *aus* crop, but was likely to be exhausted before the month of Falgun, and distress was inevitable. Our warning was not heeded, but our prophecy has proved correct. Distress now prevails in many places.

We do not understand why the District Board has stopped the construction of the road from Jaldi. There are people for whom relief works are very much needed. There are four classes of people with whom the authorities have to deal during famine or scarcity. They are:—

- (1) People who do not complain or go to others, but suffer silently.
- (2) Clever people who make a noise in the village and hang on to those who come to distribute relief. They manage to secure relief for those whom they favour and extort a portion of such relief.
- (3) Idle people who are able to work but would not work. Their favourite occupation is begging. Relief works should be opened for these people.
- (4) People too weak to work. They require gratuitous relief.

Both relief works and centres for gratuitous relief should be opened. The remuneration of a labourer on relief works should not be less than five annas per day.

JYOTI,
July 14th, 1898.

47. The *Jyoti* of the 14th July learns that preparations are being made to keep out in future the expression "death from starvation" from the diaries of chaukidars. The diaries of those chaukidars, who had, out of their love of truth, entered the expression in their diaries, are being corrected, while proper precautions have been taken that no such unwelcome expressions creep in hereafter. One is loath to believe that any Government officer can have issued such an order, still the rumour does not appear to be altogether false. Those who are forging harm for the subjects of Her Majesty by hiding the truth should remember that they are great enemies of the rulers and great sinners in the eye of God.

JYOTI.

48. The same paper has the following:—

Police version of the Chittagong distress.

There is a rumour that the local police have intimidated the chaukidars and the inhabitants of certain villages in order to make it out that we are giving false accounts of the distress in Chittagong. They have prepared reports accordingly and submitted the same to Government. Government, however, should not allow itself to be taken in by police reports, which are received with reserve in the law courts. If, in the face of such clear evidence, anyone questions the correctness of our statements, we can confidently tell him that he is mistaken. We wrote our account of the distress publicly in our paper. The other side should therefore contradict us publicly. It is cowardice to privately misinform the Government.

JYOTI.

49. The same paper learns that though the revenue of the Minjuritala was

State of cultivation in some parts of the Chittagong district.

ordered to be remitted and money was sanctioned for the construction of *bunds* around Baharghona, in the Chittagong district, neither the one nor the other has been done. Certificates are being issued for the realisation of rent, while the *bunds* not being constructed, cultivation remains at a standstill. It is not right to collect rent when the land cannot produce anything for want of *bunds*.

JYOTI.

50. The same paper has the following:—

THE INSPECTION.

Distress in Chittagong.

Last week we went in the direction of Banskali to inspect the condition of the starving people. In our last issue we gave some information regarding it. How charming the view of the range of hills on the eastern side of the road running southward from Chandpur! The houses in the vicinity of the road appeared to be in good condition, and the bodily condition of the people, whom we saw on the road, did not appear to be bad. From these we could make no estimate whatever of the distress in those places. From enquiry made of some persons, we learnt that there were many persons in the interior of the village who were suffering severely for want of food and clothes. So, for five days from Friday, the 18th Ashar to the 22nd Ashar, we tried to acquaint ourselves, by personal enquiry, with the condition of the village, and below will be found what we have been able to know.

Cultivation is going on in the lands near the road and the hills. and the condition of the lands did not appear to be very bad. But the lands a little

to the west having been washed with sea water during the flood, are thickly covered with salt; even after copious rainfall, not even grass is growing on these lands. It is doubtful whether paddy will grow there this year or the next. Those who live in these places are in great distress. The cyclone swept off all their houses, and though a few among them may have with difficulty erected new houses, they have nothing to eat now. If any of them has fortunately any old stock of rice, he is getting something to eat; others are helpless. Formerly *laus* and *kumras* used to grow in profusion in almost every house, but they are all rotten in the heavy rains of the last few days. There are no good roads; over and above that, the fields have all become muddy; and it is impossible to take cattle to any distance to graze. Cattle are dying fast, and it has become difficult for them to secure fodder themselves.

Most of those cultivators who have no land of their own, and who cultivate on the *bhag jote* or the rent system, have no plough cattle. By the sale of the other implements, which they had, they have up to this time satisfied their hunger. For want of rice, they had so long tried to keep themselves alive by eating *lau*, *kumra*, *kachu* and *dhenkisak*, but they are now absolutely helpless, because these are now rotten in the rains. Almost all the inmates of a house have lost the power to go about; if anyone has a little strength left he goes to gather *kachu*, *dhenkisak*, *kendui* and *soti* roots in the distant hills. It does not seem that they will live long on such bad food. They are unable to keep themselves above want—how much more unable must they be to procure seeds, cattle and implements of agriculture for cultivating their lands. We will here mention the case of one such householder. Before the cyclone, the domestic condition of Mochan Ali of Baraitali was good. He had enough cattle and goats and agricultural implements. His wife, sons, daughters, &c., made up a family of 14 persons. We learnt that the doctor in charge of the Kalipur Charitable Dispensary came to treat a daughter of Mochan Ali on the point of death from starvation. Finding no disease in her, he thought that she was dying from starvation. He enquired if there was anything in the house; finding nothing, he made arrangements for giving one *seer* of rice and half-a-*seer* of milk every day from the dispensary. When we went we found the girl dead. It seems that the other children too will gradually die. They are unable to walk, and if they try to walk they stagger and fall. Another girl is also about to die; she is crying incessantly—rice, rice! But the eatables we found procured were only some leaves and herbs. The spectacle presented by most of the houses is heart-rending like this.

There is a class of people who used to live by service. They used to work as labourers in paddy cultivation in the rainy season and in *paundi* cultivation in other seasons. But they do not now get any such work to do. Such of their children as used to be employed on Rs. 4 or Rs. 5 a month for grazing cattle or for helping in cultivation, have now no occupation at all. Consequently they are completely helpless and reduced to the condition described above. Poor women, who eked out a livelihood by husking paddy and working in people's houses have not that husking work now—Rangoon rice being used everywhere—and are not called by any body to do other work. Besides these, the condition of those who lived by begging may easily be imagined.

There are many people in the district whose only means consist of a few plots of land. The produce of those lands is their only resource. But those lands having been ruined, they have no other resource. It is death to them to beg; so they are starving at home. Who is there to help them, even if they tell others of their want and beg for alms? They are dying from starvation in their homes.

Fifteen annas of the Brahmans depend on their *jajmans* (employers of priests). When *jajmans* and *sishyas* (spiritual disciples) are hardly able to save their own lives, it is not time for them to listen to the plaintive cries of their *gurus* (spiritual guides) and *purohits* (priests). These Brahmans of the *guru* and priestly class are now without food altogether.

Lagacharnyyas, *malis* (suppliers of flowers), *dholis* (tom-tomwallas), *bhats* and others who depend on the prosperity of others and receive allowances on the occasion of marriage and other festivals, have no receipt of any kind now. With the exception of one or two families here and there, almost all are suffering the pangs of starvation.

Thus, people of all classes are in want. Those only who have any former savings arrange for two meals a day. Those who have no money, but have lands and ornaments, are procuring food by pawning things of fourfold value at an interest of 1 anna per rupee every month. No one thinks of the future. They are also unable to try to save themselves by adopting other means. We have seen many hungry people on the roads carrying home herbs and leaves to serve them as food. That is really a sight which the eye cannot see.

From the condition of the people and of the country, we have understood that want of money and resourcelessness is the only cause of such distress of theirs. The local produce used to be enough for the inhabitants. There were no crops during the two years preceding the last, and last year's crops were destroyed by cyclone and flood. It is those who depend solely on the crops and have no other resource and have not the power to make savings, that are now helpless, and it is they that are suffering the pangs of starvation and are dying.

The number of well-to-do people in the village is very small. In the houses of the one or two that there are, there is distress day and night. Habib Ahmed Chaudhuri, Zamindar of Jaldi, said :—"People observe no caste distinctions now; Hindus are eating in the houses of Musalmans and Musalmans are eating in the houses of Hindus. Behold! all round the house people are bitterly crying for only a handful of rice. Only the other day a Hindu woman with her son gave up her caste in a Musalman house. People here want to sell their children and to sell themselves. But who is there to buy? It has become difficult for us to eat and sleep in the midst of such surroundings."

The death from starvation of Mochan Ali's daughter, Chhaidabi, has been, in a manner, proved. We have heard afterwards that Atarjan, daughter of Anar Ali of Jaldi, aged seven years, Duaripua, in Keval Chaukidar's beat, died on the 20th June, after living for a month on herbs and leaves. Many people have become so weak that it is beyond their power to go out of their houses. One or two persons will probably soon go on dying every day in every village.

It was announced before that the District Magistrate would visit Chambol. But he did not go there so long we were there. We were surrounded by many beggars in the belief that we were the Sahib's men. When we were preparing for our journey to the interior, we asked Babu Nityananda Ray, who feels for the poor, for some help. He gave us 6 maunds of rice, two of which were distributed among the poor at Chambol. On that and the previous day a large number of people begged alms of us at Bailachhari. We wanted to see them collected at the Bailachhari Bazar. There, on Monday, our four maunds of rice were over in a short time in giving a handful to each person. Beggars then began to come in crowds. It is a matter of great regret that we could only sigh and express sorrow to see their condition, and could not reduce their suffering by one grain.

It is not in our power to place before the public the heart-rending picture we have seen in every house and in every village. Still, to give an idea of the reverse which is occurring in the condition of every house, we have taken a photograph of one family, and to give an idea of what the condition of the people of the district is, on the whole, becoming, we have taken two photographs of the people who assembled at Chambol and Bailachhari and begged for alms.

A PRAYER.

Men are bound to each other by the kindness which comes from God. That is why people sympathise with one another, one man weeps at the distress of another, and men come forward to relieve distress at the risk of their own lives. Jesus Christ, the incarnation of kindness has shown to the world what the power of kindness is. Our Raja is a follower of that Jesus Christ, well initiated in the *mantra* of kindness. That is why we appeal to the Raja with a heart full of hope.

O Manisty Bahadur! You are our immediate Raja and protector. So great a calamity never befell this district. Do you once perform an office of kindness. One stroke of your pen will save the lives of hundreds of

thousands of poor people. O kind people of the world, wherever and in whatever condition you may be, once remember these men and women who are cursed and are in a dying condition. Those who had, all their lives, full meals morning and evening, who never knew what want was, are now, for the first time in their life, in want and without food. In their life and death agony, how piteous and heart rending are their cries; they are devouring herbs and leaves in lieu of rice, in order to allay the fierce pangs of their hunger. Once behold the dreadful picture of misery in every house.

Some poor woman is saying :—"Father, I had my all; some of them, however, died in the cyclone, some of cholera; now I have only these infants in my arms. I am unable to give them food to eat. I have not been able to erect a house; to-day I live here, to-morrow I live there. In these rains, no one likes to give me a shelter in his house, fearing my son might die there. I cannot endure this agony any more. Death is now my coveted relief." Some one else is saying :—"Was I not a householder? I had plough-cattle and buffaloes, sons and grandsons, and food in my house; but the floods have swept away all. *Alla talar kudrut* (by the will of God), I am now living on herbs and leaves." Many cannot swallow boiled herbs and leaves and throw them up. They can neither sit up nor stand.

Wherever we go we see weak debilitated bodies of men who stagger if they stand or walk, and seem as if they would fall down, the bones and ribs of whose breast shiver. The dry eyes deep in their sockets. The dry shrivelled mouths unable to speak. Not one, not two—many are the men in every village suffering, in this way, unbearable agonies. Alas! kind God, save these persons. In the pangs of hunger, they are eating herbs and leaves, giving up caste. They have prepared themselves to sell their children, to sell themselves, but so very unfortunate are they, there is no one to buy them. At last, motionless, speechless, devoid of sensibility, they are quietly embracing death.

We pray to every kind human being with joined hands and uplifted eyes and with anguished minds to stretch the hand of charity, each in the way he is capable of, to save the lives of these unfortunate creatures, for it can never be proper to allow these quiet helpless men and women to die in this manner, to suffer unbearable agony, as if they were worse than beasts. Christian missionaries! to lighten the load of sorrow that rests on one human life, how great are the efforts you make, how large the money you spend. Here is an excellent opportunity for doing that work of kindness. Come, hundreds and hundreds of human beings are floating on the sea of misery, save them.

51. Excessive rain, writes the *Bankura Darpan* of the 16th July, has caused great damage in the district. The fields have been covered with sand and rendered useless. Ruts have been made in the fields, and the manure thereon has been washed away. The *ails* (narrow ridges separating fields from one another) have been broken. It will cost the raiyats a heavy outlay to restore these fields to their former condition. Many raiyats have been thrown into despair and have given up work. The lands near the rivers have been rendered thoroughly useless. To restore them to their former condition will be as expensive as purchasing new lands. The floods this year were unprecedentedly heavy and there has been a loss of many lives. The inhabitants of the villages near the rivers are in a pitiable condition. Most of the houses in many villages near Ambikanagar, Bhalaidiha and Simlapal have come down, and their inmates have taken shelter under trees. Their property is washed away and they have nothing to eat. The villages on the Dwarakeswar are, however, better off.

BANKURA DAR PAN,
July 16th, 1898.

VI.—MISCELLANEOUS.

52. The *Burdwa Sanjivani* of the 12th July has the following:—

The Bengali Vakil as a member of society.

The Bengali Vakil is an educated gentleman. It is true that he is English educated, but he does not possess the Englishman's sense of responsibility and devotion to duty. None is better qualified than the Vakil to determine the rights of the raiyat, none more mindful of defending those rights. In fact, it

BURDWAN SANJIVANI.
May 12th, 1898.

is the Vakil's one special function to defend the rights of the members of society. "Every right has a corresponding duty"—this is the first principle that he was taught in course of his education. It is no doubt the misfortune of the country and society that the Vakil, thus taught, should fail in his duty. In these days people have no faith in the threefold responsibility of a human being spoken of in the *Sastras*, the *deva rin*, i.e., the debt due to the gods, the *pitri rin*, i.e., the debt due to the ancestors, and the *rishi rin*, i.e., the debt due to the *Rishis*. But we are nevertheless not prepared to say that the Vakil is devoid of all sense of responsibility. We see him always trying his best to be honoured and esteemed in society, and always desirous of maintaining his honour untarnished. It is a matter of regret that, himself desirous of being honoured in society, the Vakil has not the desire to perform his duties. There are millionaires among Vakils, but few among them are found to spend money for a good purpose. We admit that it is not within the means of most Vakils to spend money for the promotion of public welfare. But why do they not try their best to promote the cause of Bengali literature? It is not expensive to serve their mother language. But why do we not find among our Vakils men devoted to Bengali literature like Mudhusudan and Hem Chandra? It is true that none but a gifted writer can acquire a name and fame in the domain of literature. But why do we not find the Vakil worshipping the goddess of learning? As we sow, so we must reap. We have seen Vakils devoting themselves heart and soul to their own profession. We have seen them passing sleepless nights, thinking and thinking of the law points in a case. But we have not seen any of them showing such devotion, such thoroughness, such concentration in any other pursuit or matter.

But this is not our only complaint against the Vakil. They do not conduct themselves in a praiseworthy manner even in those little matters in which they could set an example. It is said that litigation is most rampant in a village in which there are many Vakils. Will not this appear serious, if it be even partially true? Let society go to the dogs, the man litigiously disposed must be given every facility for litigation! Let the cause of social welfare alone, how many Vakils prove true to the morals of their own profession? Not to speak of the needy junior Vakils, how many are there among the big Vakils who refuse to take up false cases, who do not conduct false cases knowing them to be false, who hesitate to defend falsehood with specious arguments or fail to advise parties to produce such evidence as will support their cases?

We have been sadly disappointed in the Vakil and our disappointment is proportionate to the love we bear him. Out of the abundance of the heart the mouth speaketh. We have been pained, and we have said unpalatable truths. We are not infallible. Let any one show that we have erred or mistaken, and we shall hail him as a friend. We expected to see the Vakil—the man, that is, who has received the highest education—adorned with all the human virtues, adorned with patriotism, devotion to literature, and moral excellence. We expected him, thus adorned, to set the highest and purest example in all matters to his countrymen. We hoped that the Vakil would honour his society as his society honours him. We expected to see no stain on his character. But what do we see? We had better not answer the question.

MIHIR-O-SUDHAKAR,
July 15th, 1898.

53. The *Mihir-o-Sudhakar* of the 15th July reproduces an article from the *Navyabharat*, entitled *Saharat-ê-Am* or the Public Works Department during Musalman rule. The following is found in that article:—

It is the impression of most of the English-educated Indians of these days that there were no water-works, no post-office, no telegraph, no newspaper and no engineering works during Musalman rule. English machinery fills us with wonder. The gigantic steamship careering on the vast sea strikes us dumb. The balloon soaring high in the sky fills us with amazement, and the steam-engine with a train of carriages dashing at full speed reminds us of the celestial car, the *Pushpak Rath* of the Puranas. To tell the truth, the outward glitter of English civilisation dazzles our eyes, and we are led to think that never before did such a wonderful nation as the English appear on earth. The Musalman had no outward glitter. There was no splendour in his system of administration to dazzle the public eye. Consequently, many of the Musalman's virtues and achievements remain unrecorded in history. Those who have

written histories of the Musalman rule are unfortunately the very men who conquered the Musalman rulers and wrenched Hindusthan from their hands. The history of India, therefore, is as faithful as the painting of the mouse by the lion should be expected to be. Those among the natives who have taken to writing history have rarely left the small limits of their native villages. The histories of India they write are nothing but translations from English historians of India. Strange to say, those who have not gone a hundred paces beyond Calcutta stand at the head of the present race of historiographers! Those educated Indians who have never seen the *Koran* and do not know the meaning of a single Urdu or Persian word are Professors of History! It is, therefore, no wonder that there should be a confusion of names in their history—that in their writings we should come across Kanai where we should find Ram, and Jagai Das where we should find Kanai. To tell the truth, modern history is nothing but a useless bundle of printed paper. As a matter of fact, the complete history of no rule in India has been written. We have no faithful account of the events which have up to this day taken place in India. What we know of these events is very small, and even this meagre information is of doubtful authenticity. The history of the Sepoy Mutiny alone, put to writing, would fill eleven reams of paper; but not more than eleven quires of paper are now-a-days required to write the history of the entire nine hundred years of Musalman and of the entire two hundred years of British rule.

This is the reason why we say that the current works on Indian history give us absolutely no information. Modern historians do not know many things about Musalman rule. It is beyond one's comprehension that there were no water-works, no engineering, no telegraph under a rule, during which the country was visited by famine only twice in the course of nine hundred years, during which Hindus and Musalmans possessed equal rights, during which such magnificent structures as the Taj Mahal and the Jumma Musjid were raised, during which lakhs of swordsmen could be mobilised for a single war, and during which no sedition law had to be passed, although not a month passed without witnessing a war or a rebellion. The reader will, no doubt, be surprised to be told that in this article it is attempted to explore an unknown subject connected with Indian history, by setting forth innumerable proofs of the existence of water-works, of the telegraph, of newspapers, of the post office and of an engineering department during the Musalman rule.

During the rule of Baber, Akbar, Jahangir and Shah Jehan, the administration was divided into many departments. One of these departments was called *Saharat-é-Am*. The word *Saharat* means "convenience," *é* means "of" and *Am* means "the public." The word thus means in English "the convenience of the public." The officers of this "department of public convenience" were entrusted with the following duties:—

- (1) promoting agriculture and making provision for water-supply;
- (2) making convenient postal arrangements;
- (3) expediting the communication of news;
- (4) issuing newspapers; and
- (5) constructing engineering works.

54. The *Bangavasi* of the 16th July writes as follows:—

Sedition in the *Indian Daily News*.

The *Indian Daily News* has the following:—

"The Bengal Government, rather foolishly in most people's opinion, threatened to prosecute the *Indian Daily News* for a blunder, and called it sedition. What did they call, may we ask, a statement that the Government had forged a whole affair? * * * What, however, apparently hurts Sir James Westland more than anything is that the *Englishman* does not make a decent apology and admit that it made an unfounded charge of incompetence against the Government and was guilty of sedition within section 505A, by bringing the Government into contempt."

The *Indian Daily News* calls the Government "foolish." Cannot the Government set the sedition law in motion against that paper on the strength of this single word? If the Indian public take the *Indian Daily News'* statement as true, and believe the Government to be really foolish, will not the consequences be serious? If we believe the Government to be foolish, shall we not cease to honour and respect it? A foolish man is one who is devoid of the

BANGAVASI,
July 16th, 1898.

sense of right and wrong, who is quite regardless of the consequences of his actions, and who is no better than a reckless rowdy-dowdy sort of a fellow. In this country, especially, a fool is looked down upon. Raja Bali refused to go to heaven with a hundred fools and preferred to go to the nether world (*patal*) with a single wise man. If I know my master to be a fool or to act foolishly now and then, it is quite natural for me to hate him, to treat him contemptuously, to disobey him. This being the case, is it not sedition to call the Government "foolish?" In our opinion, therefore, the *Indian Daily News* has not done well by saying that the Government has acted "rather foolishly." Its writing may not cause a powerful Government, which is victorious everywhere, any the least harm or injury, but such writing may disturb the equanimity of the people. If the example set by the *Indian Daily News* betrays us into saying something wrong and injudicious, the police and the military will pursue us. So we say, in self-protection, if for nothing else, that such writing as that which has appeared in the *Indian Daily News* ought not to find a place in any newspaper. We do not charge the *Indian Daily News* with sedition. Our contemporary did not certainly weigh the significance of the word "foolish." He wrote it on the spur of the moment, and this slip of his pen may be safely overlooked.

SANJIVANI,
July 16th, 1898.

55. Mr. Thorburn, says the *Sanjivani* of the 16th July, has not only offended the Government, but has drawn the attention of even the Secretary of State. On the other

Mr. Thorburn's speech.

hand, the English community at Simla have been very much pleased with his speech. A correspondent has written to the *Civil and Military Gazette* to say that those who listened attentively to Mr. Thorburn's speech were not Congress leaders, but honest and truthful Britons, and that, among others, he himself appreciated it so well that he was only restrained from publicly thanking the speaker by the thought of his children, who would starve if he were dismissed. What the feelings of the Indians are need hardly be described, when the Government knows how Anglo-Indians are thinking. It would have been better if nothing had been said of the matter which led Mr. Thorburn to speak so fearlessly in the interests of truth.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 20th, 1898.

56. As the Industrial Association has for its patrons and office-bearers such eminent men as the Lieutenant-Governor of Bengal, the Maharaja of Darbhanga, Mr. Buckland,

The Industrial Association.

the Presidency Commissioner, Raja Peary Mohun Mukherjee, Justice Guru Das Banerji, and others, the *Dainik-o-Samachar Chandrika* of the 20th July says that it ought to be successful. But unfortunately it is not succeeding according to expectation. This is owing to want of funds. It is of course impossible to expect that it will receive as much public support as an institution of its kind receives in Europe. Still it is a matter of regret that the pecuniary help, which undertakings far less useful than this often get, is not being accorded to it.

URIYA PAPERS.

UTKALDIPIKA,
May 14th, 1898.

57. The *Utkaldipika* of the 14th May is sorry to notice a feeling of unrest and uneasiness in the mind of the ignorant people of Cuttack, due to the adoption of plague

Plague scare in Orissa.

precautionary measures in that town, and hopes that the authorities will try their best to remove the large number of wrong impressions created by the circulation of strange stories about the evils of segregation, isolation and house-to-house visitation. Its contemporary of the *Samvad Vahika* of the 19th May and the *Uriya and Navasamvad* of the 19th May state that there was a strike among the *mehters* of the Balasore Municipality, who fell into the plague scare and left Balasore town in a body. It required a great deal of tact and energy on the part of the Municipality to induce them to resume their work.

UTKALDIPIKA,
May 21st, 1898.

58. The *Utkaldipika* of the 21st May contends that the conduct of the subordinates of the local police in Cuttack during

The Cuttack police in the Chandan Jatra festival.

the last *Chandan Jatra* festival was far from desirable, as they stopped all music at about 8-30 P.M., though the processions had permission to continue music till 10 P.M. As a result of this awkward business, the residents of Cuttack town were very much dissatisfied.

59. The same paper is of opinion that the mass meeting held in Cuttack through the exertions of Mr. M. S. Das, a pleader of the local bar, to explain the plague policy of the Government to the people, was a success, inasmuch as a large number of fearful and false rumours, regarding the motive and action of Government, said to have obtained currency among the ignorant and the credulous, received an immediate check, though there were not wanting many who observed that the Babus had combined with the Government to deceive the people.

UTKALOPIKA,
May 21st, 1898.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 23rd July 1898.

